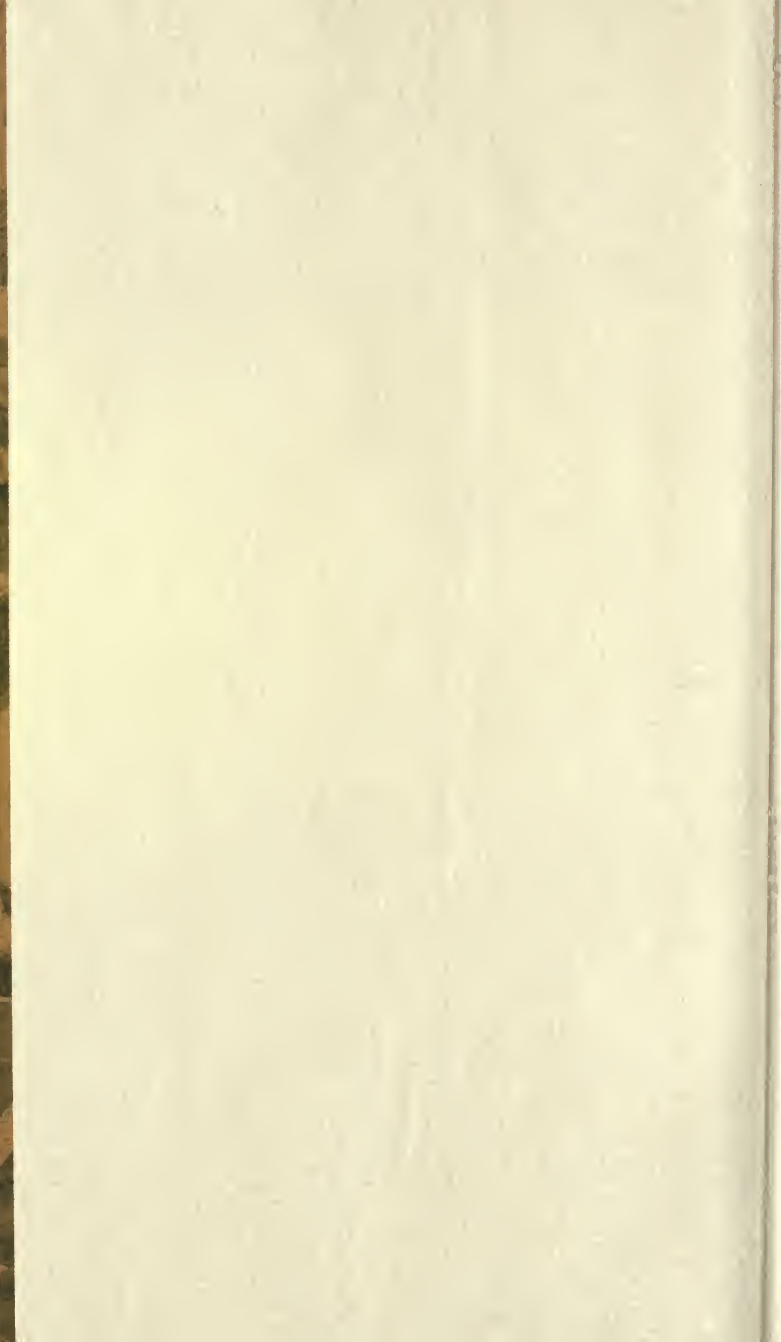






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A N
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O X F O R D - U N I V E R S I T Y ,

As it was Printed at *London,*

Intituled,

*The Humble Address of the Univer-
sity of Oxford, &c.*

L O N D O N :

Printed, and are to be Sold by *B. Bragge,*
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*An Answer to the Address of
the Oxford-University, as it
was Printed at London.*

Gentlemen,

MEthinks the Censure of the High-Court, and the burning of the *Oxford* Decrees so lately, by the hands of the Common Hangman, might have stopped your University-Address, especially from such a damnable Censure as in your Address is denounced against all such as come not up to your Sentiments.

Had this Address of yours been the Work of some Ignorant, Unlearned Layman, or from your admired *Sacheverel*, it might have pass'd in a Crowd for good Christianity, without Examination; but when such a thing as your Address comes from so famous a University as *Oxford* is, it can't but awaken the Thoughts of many Christians, as well Churchmen as Dissenters, to an Examination; especially when they shall read these words in it, viz. *And when we consider, this Church as framed most exactly according to the Primitive and Apostolical Model, we cannot but with the deepest Sorrow bewail the danger of so many deluded Souls as are misled into the damnable Sin of Schism.*

No doubt but this Address was, and is intended to be as a Pattern for the whole Nation to act by, in framing Addresses so much now in fashion; for

extinguishing, if possible, the Odium of that tumultuous Rebellion which your *Sacheverel* and his Adherents have lately raised in *London*, under the Name of *High-Church* and *Passive-Obedience*.

This therefore hath put me upon Examining what this Church is, so dangerous to dissent from, no less than damnable Schism (if the Address be true) and therein to see on what Bottom it stands upon, since the Danger is so great; and herein it can't be well avoided, not to consider the Nature of a Christian Church, and what this Church is, that you, Gentlemen of *Oxford*, call by that fair Name of the *most Holy, Catholick, and Apostolick Church* of *England*.

I have therefore been searching the Bible, both of the Old and New-Testament, and tho' I find the Catholick Church there, yet can't find this Holy Church of *England* there, so much boasted of, I mean the Title; indeed the Church of *Israel* is often mention'd there, or at least intended, and the Christian Church in general; as also particular Churches, as the Church of *Jerusalem*, of *Sardis*, *Philadelphia*, *Smyrna*, &c. but not one word of the *English Church*: So that I take it, for want of the Name, it must be supply'd, or some Letters chang'd in the Name *Israel*, to make that of *England*: but this is but guess, it may be those Learned *Oxonians* will better inform us; which I shall wait to hear.

In the mean time I must own, that tho' I can't find that fair Name of the Church of *England* (so often in every Black-Coat's Mouth, as if he himself were the very Church) in the Bible, yet looking over the Acts of Parliament, and other Law-Books, I find that Name often mention'd, both before and since the Reformation. And therefore, with Submission till better Informed by these Gentlemen of *Oxford*, or their Brethren, I must and shall conclude, that this Church of *England* hath
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been only nam'd as such, by the Law of the Land; and that the Legislative Power of *England* hath constituted and appointed this unerring Church; and that whosoever comes not up to her in all Points, to obey this establish'd Church, is guilty of a *damnable Schism*, according to the Addressers Doctrine.

If this be so, then you Gentlemen of *Oxford*, and your Brethren, I presume, must take your rise of the Name of *Holy Church of England*, from what the Law of *England* calls it; and not of Primitive Institution or of Divine Right; and that this *Church of England* is establish'd by Law, and all the Forms and Ceremonies of it as truly appointed by the Laws of the Land as the Name: and those Lawmakers who establish'd this *Church of England* to be an Episcopal Church, with all its Rites and Ceremonies, might as well, and may yet do it, if the Legislature think fit, establish any other Form of Church Government, as well as that of Episcopacy, and may call another the *Church of England* as well as this, and may establish a *Presbyterian Kirk* in *England*, as well as *Scotland*, and call it the *Church of England*; and, by your own Rule, such as disobey, or conform not to such a constituted Church, must also be guilty of the *damnable Sin of Schism*.

But pray, Gentlemen, before we go further, where is that Law of *England* now in force, which calls a Separation from the *Church of England*, since the Reformation, a *damnable Schism*: I know indeed in Times of Popery it was so esteem'd, and the Writ *De hæretico comburendo*, was establish'd by Law, for burning damnable Hereticks, as the Papists call'd them; of which you yourselves, Gentlemen, had you liv'd in those Days, would have been as liable to have been esteem'd such, if you had been Dissenters from them, as now you are pleas'd to
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damn the Dissenters for differing from the establish'd *Church of England*.

Now then since nothing but Church is the cry, and nothing is heard in our Streets but *High-Church*, by *Sacheverel* and his rebellious Mob, with *Passive-Obedience* carried as an Ensign to solemnize the burning the Dissenters Meeting-Houses, let us a little examine what is the Cause, and what is the Foundation of a Church, and compare it with that Church you pretend to be of. And in the next place, let us see what it is these Gentlemen call the *Church of England*, if it be any other than the Creature of the Legislative Power, (I mean as to the Name and Form) and then see if the Ministers and Officers of this *Church of England* are not bound, limited, and appointed by the Law of the Kingdom, and wholly at the Disposition of the Civil Magistrate, that is, the Legislative Authority.

Now, as to the first, I think almost all Christians will agree, That a true Church is an Assembly of Christian Believers, gathered together, and combining, or mutually agreeing each with other to worship and serve God in the best way and manner they can, agreeable to the Holy Scriptures : And this I take to be the Foundation of a true Christian Church *ab origine* ; and that such a Congregation or Society of Christians so assembled, in the Name of Christ, is agreeable to what our Saviour himself saith, *Where two or three are gathered together in my name, there am I in the midst of them.* 'Tis no matter where it is, by these words of our Lord, either in a sumptuous House built on purpose, or any upper or lower Room, a Field, or a Barn ; its not the Place, or House makes the Church, but the People.

Now if Christ be with such a Church, Society, or Congregation, so met together in his Name, doubt-

doubtless none will say but that his Spirit is with them; if so, then the Acts and Orders of such a Congregation so assembled, are good and valid; and none can doubt but such an Assembly may elect and appoint their own Officers and Ministers from among themselves, to officiate and serve that Congregation, for the good of the Society, and to make such Rules as they think fit, for the well-governing that Christian Church, agreeable to the Word of God; nor can it reasonably be imagin'd, that because a Minister or Priest was not amongst them, therefore they were not a right Christian Church, to all Intents and Purposes, unless such as have any the like Notions can believe there was a Priest or Minister before there was a People to preach or minister to.

And no doubt but the Christians, in their Infancy at least, and some hundred Years after, chose their own Ministers and Servants of their several Churches; which may be fully verified both from the Scriptures, as well as *St. Cyprian*, and many of the ancient Fathers, so much esteem'd by the *Romans*: and nothing seems to be more plain, but that it was the election of the Church or Congregation of the Faithful, that gave a Right and Title to the Ministers, to serve and officiate in the *Church*, and to administer to them the Sacraments, &c. Nor can it be supposed, by any Rules of Scripture, but that the Minister was the Creature of the *Church*, and that his Office was to pronounce, in the Name of the *Church* or *Congregation*, the Sentences of the *Church*, and not those of their own Brains, they being only Ministerial, and had only their Power from the People, that is, the *Church*; and most plain it is, that it was the Right of Election of the *Church* or *Congregation*, that gave the Minister his Authority, and not that of Ordination, or Laying
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on of Hands of the Elders or Bishops, which is all one in Scripture ; for the laying on of Hands was no other than the following consequence of the Election, and as a confirmation of his being elected by the *Church* a Minister of *Jesus Christ*, for the Service of the *Church* who elected him.

All which Assertions seems very clear from the Scripture, not to mention many, which will swell this *Answer* to a great bulk : I shall only go no further than the very *Acts of the Apostles* themselves, before any such thing as the Name of a Bishop is mentioned, or, it may be, thought of in the *Christian Church*, for ought we can find ; and therefore desire the *Reader*, and those *Gentlemen Addressers*, to observe from the first Chapter of the Book of the *Acts of the Apostles*, That the Eleven Apostles being gather'd together, with the rest of the Disciples, immediately after our Saviour's Resurrection, the Brethren being about Sixscore, as mention'd in the Text ; and after the Apostle St. *Peter* had discoursed to the Multitude of the necessity of filling up the number of the Twelve Apostles, and to chuse one in the room of *Judas*, who had hang'd himself, he admonish'd the whole Congregation then assembl'd, to chuse out two Persons fit to supply that Place ; which the Congregation did, and set them before the Apostles, who pray'd and cast Lots which of those two Persons should be the Man, and the Lot fell upon *Matthias*, who was numbred among the Eleven Apostles.

Now here it is plain, that in the very beginning of Christianity, the whole Assembly, the Disciples or Congregation, chose this eminent Minister, and not the Apostles themselves alone : And can it be supposed, that if it was of absolute necessity for the whole Assembly or Congregation of the Disciples to chuse so great an Officer as an Apostle

(as we find they did) that the *Church* or *Congregation* should not have the same Power afterwards to chuse their own Minister or Servant of the *Church*.

But if we examine further, we shall find in the same Book, that the *Church*, that is, the whole *Congregation*, did not only chuse an Apostle, wanting to fill up the number of the Twelve, but in the sixth Chapter of that Book we find, the whole *Church* chose also other Ministers and Servants of the *Church*, and that by the special appointment of the Apostles themselves; and after they were chose, set them before the Apostles, who laid their Hands on them: and these Ministers so chosen were called *Deacons*, being seven in number; and these did not only look after the Poor, but we find they Preached, Administred, and did many Miracles, and Baptized, as we find *Philip* and the Seven did; and afterwards *Stephen* suffer'd Martyrdom for the *Christian Cause*, and yet all chosen only by the People or *Congregation* of the Faithful: from whence, together with many other Passages in Scripture, which I purposely omit, for brevity sake, it appears that all the Ministers and Servants of the *Church of Christ*, ought to be such as have either Right by Election from the *Congregation*, or else from the Law of the Land, where *National Churches* are establish'd. Let these Gentlemen of *Oxford*, if so, chuse which they please, we may chance to meet them some other time. But

Besides, the *Congregation* or Society of Believers so gathered together, as before is mentioned, had not only a Power to chuse their own Ministers, but its most plain, that nothing was or could be transacted as a *Church*, in the Primitive Times, but what was done and consented to by the whole Multitude or *Congregation* of the Faithful so assembled. To mention but one Place for all, and that

is, the remarkable Passage in the 15th Chapter of the same Book, wherein we find, that when a Dispute arose in the *Church* about the Circumcision, a thing which a Man, now a days, would have thought that the *Apostles* Authority had been sufficient to have determined that Point alone; yet so far were they from taking upon themselves a Power of determining that Question, or to act upon their own Head, or by their own Authority, tho' they were the first Heralds of the Gospel, and inspir'd with the Holy Ghost, yet; I say, we find in that Chapter, that the whole Multitude was gathered together about that Question at *Jerusalem*, to consider of that Matter, and after a long Debate in the Congregation, the whole *Church*, as well *Apostles*, *Elders*, *Disciples* and *Brethren*, gave their final Sentence, in the Name of all, and sent it back by *Paul*, &c.

Which plainly shows, that 'tis not in the Power of Ministers, tho' never so great, to decide any Matters of Religion or *Church-Government*, without the Order and Direction of the whole *Church* or *Congregation*, according to the Primitive Institution: and that this Assertion, if need were, might not only be verified from other Places of the Scripture, but from many of the ancient Fathers, and particularly *St. Cyprian*, and even Popish Writers themselves.

This being the case, 'tis plain that the *Congregation* made the *Church*, and the *Church* the Acts and Decrees, as well as chose the Ministers to officiate for the Service of the *Church*, and not they to lord or domineer over it. And it may be observed, from what hath been said in this of the *Acts* of the Holy *Apostles*, how very far they were from giving such a damnable Sentence upon those that differ'd from them about the *Circumcision*, as these Gentle-

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men Addressers have done in their Address against the Dissenters. And it must be further observed, That if the Sentence be true and just, which was pronounced by the *Oxonians* upon the Dissenters, for differing from them only in Ceremonies, it is not only those in *England* that are doom'd to that Damnation, which they say they *cannot but commiserate*, but even all the Reformed Churches and Congregations in *Europe*, must inevitably lie under the same Condemnation, because few or none of them have the happiness of an Episcopal Ordination: and I can't see well, how even the very Papists themselves will escape, as these Gentlemen worded it; for tho' the Papists have an Episcopal Institution, of which these Gentlemen and their Friends do allow, and tho' they do own their Priests to be lawfully Ordained, yet not coming up to these Gentlemens Terms, in other Points, they may be in as great danger as these Dissenters are, tho' its plain, that this Doctrine of damning all that differ from them came originally from *Rome*. And had these Gentlemen Addressers lived in the time of the Reformation, and had then joined with the *Protestants*, I doubt not but they had lain under the same heavy Sentence, as they have thought good to lay on the Dissenters.

But to return, if these Gentlemen Addressers will not allow of such a Power in the Church, nor of Ministers so elected to be lawful Ministers of *Christ's Church*, then, in the second place, what is the Foundation of their Church, and on what Bottom do their Ministers, of all Degrees, stand upon? I am very confident, that upon a strict Examination there will be found out but one of these two ways, *viz.* either in the Method of the *Acts of the Apostles*, as hath been before mentioned, or by the Power and Authority of the Legislature of Great-

Britain, especially that part called *England*, taking it in their own words, the *Establiſh'd Church* : and here they muſt be in the Right, for the *Church of England* is the *Church* conſtituted and appointed by the Civil Magiſtrate, I mean, the Legislative Authority, and are eſtabliſh'd only by the Law of the Land, eſpecially ſince *Henry* the Eighth's Time ; and ſince that Time our Kings and Queens upon the Throne were, by the Law of the Land, called Heads of that *Church* ; and were ever ſince that time called ſo by the Church-men, unleſs very lately, ſince the Revolution, which ſome of thoſe who call themſelves the Clergy, have a little boggled at, and have had a mighty Itch after another Sovereign Power in *Church Affairs*, that is, in plain Engliſh, like the Papiſts, make themſelves the Sovereigns : and the Paſſive-Obedience they teach is intended only to themſelves ; it being moſt plain, by the S——— Rebellious Mob, that they never meant any other Obedience than to ſerve their turn, which both the Sermons of S——— as well as their Practice, is but too clear a Proof.

Now then the Head of this *Church of England* may very reaſonably, as well as legally, be ſuppoſed to govern this Body, and ſo its taken and held in Law, eſpecially ſince the time of Popery ; for firſt, as Biſhops only conſtituted the Miniſters, ſo the Civil Power conſtitutes and appoints the Biſhops, by the Law of the Land only. For no Biſhop can be made or elected in *England*, but by the Sovereign Power and Direction of the Crown ; nor none can be choſen by the Dean and Chapter, before they have Authority from the Crown to elect ; and the very Perſon nominated by the Crown is mentioned in the *Congeſſier*, which the Dean and Chapter are commanded to chuſe ; and they muſt chuſe that Perſon

son mention'd in the *Conge deslier*, and none other, tho' for Form sake, it can't be deny'd, but that after the *Conge deslier* is read, and they know the very Person named to them to chuse, yet they go to Prayers, to beg of God to direct, by his Holy Spirit, whom they shall chuse. Now whether this be a Form only, or a downright Mockery, I shall not determine; and yet all such, by these Gentlemens Doctrine, as do not agree with them in these Forms, or dissent from this *most Holy Apostolical Church of England*, as by Law establish'd, are in a *damnable Schism*; and, by the Law, such a Person appointed to be chosen by the *Conge deslier*, the rest of the Bishops are also, by Law, commanded to consecrate the same Person so appointed, and so elected. And when the Convocation is assembled, which cannot be but by the King or Queen's Writ, as by the Law of the Land they can make no Act whatever without License from the Crown; nor can either the Upper or Lower House of Convocation, so much as debate any Matters about Religion, or any thing else, or to make any Orders or Decrees, but they must first have the King or Queen's leave, or else be guilty of a *Premunire*, as by the Statutes both of *Henry the Eighth*, and *Edward the Sixth*, and Queen *Elizabeth*, do sufficiently make appear; and the very Name of *Church of England*, and Head of that *Church* is prescribed by those and several other Acts, to which I refer the Reader.

And I suppose it will not be deny'd, by these Gentlemen Addressers, nor any of their Tribe, but that the Bishops so appointed by the Crown, have the sole and only Power in *England* of Ordaining all Ministers, Priests, and Deacons; and none are legal Ministers, but such whom these Bishops, thus elected, do ordain and appoint: and
that

that these Gentlemen Addressers will agree, that all such who are not so ordained, by the several Bishops, are no legal Ministers ; nor have any other Ministers whatever power to preach or administer the Holy Sacraments, or so much as read Common-Prayer to the Congregation, without he be so ordained by such Bishops, as the Law of *England* appoints.

If this then be the case on which you Gentlemen, that call yourselves the most perfect and *Holy Apostolick Church of England*, I would then demand of you, where is your *Jure divinoship*, so much talk'd of amongst you ? It's plain to me, and I think to every rational Man, that if you have no other Title than Acts of Parliament, that your *Jure divinoship* so much boasted of, is no other than *Jure humano*, unless you Gentlemen, and those of your Tribe take your Rise from the *Acts of the Apostles*.

But it may be you Gentlemen, and the rest of your Society, have a middle way between both, or rather a course to the Ministry or Priesthood, of another Stamp than either of the aforementioned ways ; and that seems, by some of the Tribe, to be at this Day much insisted on, which is a Lineal Descent of Bishops, as the Papists do, from *St. Peter*, as Head and Chief of the Apostles, and first Bishop of *Rome* ; and which the Papists say, that from him, to this Day, every Bishop of *Rome*, by a Lineal Descent or Course of Succession, have the only Power of constituting Bishops, Priests, and Deacons, &c. I know very well the Papists have such an Invention, as the only way to keep up the Hierarchy or *Jure divinoship* of their Church. And they also tell us, that *St. Peter*, from the words of our Saviour, was *Prince of the Apostles*, and seated as such, Bishop of *Rome*, for the space of 24 or 25 Years :

Years: and the Papists, to prove their Assertion, cite you the words of our Lord, *viz.* that upon Peter's confession of him to be Christ, *Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it: ergo,* there can be no true Church, but under the Authority of St. Peter and his Successors.

Now having not to do with professed Papists, in this Answer to the *Oxonian* Address, it will be needless to stay long on an Answer to such ridiculous Notions, yet, with the Reader's leave, can't pass this Fancy of the *Romanists* by, without some short Answer, before I come to the Addressers.

In the first place then, to answer the Papists whimsy of St. *Pettr's* being Head of the Church, and Bishop of Rome, 24 or 25 Years, as *Murrery*, and divers of their Authors assert; there is nothing, I think, plainer in our Saviour's Words, which the Papists bring to shew, that St. Peter is the Head of the Church, than that our Saviour meant Peter's Faith, when Peter being asked by our Saviour, *Whom say ye that I am?* Peter answer'd, *The Christ the son of the living God*; then our Saviour saith, *Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it.* These words can mean nothing but the Confession of Christ by St. Peter to be the Christ; and that the Belief of St. Peter, or the Faith of St. Peter was that Rock on which Christ would build his Church, and the Gates of Hell should not prevail against it; and not upon the Person of St. Peter, who was but a Mortal and a Fallible Man, as we see immediately after, when our Saviour himself, calls him Satan, bidding him get him behind him Satan.

But again, had our Lord's words been meant to the Person of St. Peter, St. Peter ought himself to have continued in the World, and in an unshaken State,

State, even to this Day, or at least our Saviour must have hinted, or somewhere have expressed, that *Peter* should have Successors, and have given him a Power to make or appoint such Successors to the World's End, which is no where to be found in our Bible.

And suppose, as the Papists say, that *St. Peter* was at *Rome*, and was seated Bishop there for 25 Years, and that he and *St. Paul*, both together, in one Day, suffered Martyrdom in the Reign of *Nero*, and that *St. Peter*, as the Monkish Historians say, was executed there, being hung up by the Heels, his Head downward, if they prove not by the Scripture, that *St. Peter* had a Power from *Jesus Christ* to make a Successor, more to him than to any other of the Apostles, what can this avail the Papists, tho' he might be Bishop of *Rome*, which is morally impossible; for we find, that our Saviour gave as much Power to all his Apostles, when he appeared to them after his Resurrection, as he did to *Peter*.

But, as I said before, its morally impossible, not only that *St. Peter* was Bishop of *Rome* 25 Years, in the time of *Nero*, but most probable he was never at *Rome* at all, if we may give Credit to the Scriptures before Fabulous Writers; for we find by the Scriptures, that *St. Peter* was an Apostle of the *Jews*, and *Paul* the Apostle of the *Gentiles*, and we find *Paul* at *Rome*, having there gathered a Church of the *Gentiles*, few *Jews* being there; and that *St. Paul*, after writing to the *Romans*, saluted a great many of his Friends and Brethren in *Rome*, but never mentioned one word of *St. Peter* or of his Seat there, which sure must be very ill Breeding in *St. Paul*, and unchristian-like, in case *St. Peter* had been there, as not to remember him among the rest of his Brethren; and if *St. Peter* was

was there Bishop and Head of *Christ's Church in Rome*, it was a great deal of Boldness, and even Sauciness in *St. Paul* to give Rules in another's Bishoprick, without saying, by, or with your leave; which he doth not, neither in his Epistle to the *Romans*, nor elsewhere, when he mentions the Church of *Rome*; but it may be the Diocess of Bishopricks and Archbishopricks were not as yet in fashion.

And we find, moreover, that *St. Peter*, the last time we hear of him in Scripture was at *Babylon*, and seated there; for he dates one of his Epistles from *Babylon*, which is the utmost Parts of the *East of Assyria*; and how he should come so far into the *West* as *Rome*, over Sea and Land, so many thousand Miles, is hard to reconcile, when not the least notice is taken of his Journey, or his Voyage in the Scriptures, unless he was carried by a Whirlwind, over Sea and Land, or as is said of the *Lady Loretta's Chapel or House*, where our Saviour was born, which was brought from *Nazareth* in *Judea*, by the Spirits, in one Night, and set down all intire in *Dalmatia*; and then took another Journey, three or four Years after, and planted itself in the *Marches Deancone*, in the Field of a Pious Lady; but because that Place was also disturbed by Robbers that incommoded the Pilgrims, being near a Wood, it was again transported by the Spirits, eight Months after, half a League distant, and set upon a Hill, where it remains to this Day. Now those that have Faith enough to believe the one, no doubt may as well believe the other, there's the same Authority for both.

But suppose all was true which these Monkish Authors have set down of *St. Peter's* being Bishop of *Rome*, and seating himself there, where is the place in the Gospel, or in any of the Epistles, that
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gives Power to *St. Peter* to delegate his Authority to his Successors, Bishop of *Rome*? And can we find that ever he attempted it? and suppose he had delegated or left such a Power to his Successors, Bishops or Popes of *Rome*, I can't see then, but that to have a Divine Ordination this way, and to make themselves Legal Ministers, Bishops or Priests, exclusive of all others, but that they of *Rome* must show us a perfect and direct Line, uninterrupted of Succession ever since *St. Peter's* Time, which is impossible to be shown, because 'tis notorious that there have been often Interruptions in that See of *Rome*, and sometimes two or three Popes or Bishops of *Rome* at one and the same time, and all of them calling themselves the true and rightful Bishop, cursing and damning each other for Anti-Popes, and Hereticks: and such Schisms have continued thirty or forty Years together. And if no Ordinations be good but such as come by Lineal Succession from the Pope or Bishop of *Rome*, in what a condition must such as depend thereon for their Ministry be, since if one Link of the Chain of Succession be once broken, its impossible ever to rectify it again, with any manner of certainty.

Yet here I make no doubt, but that both the Papists, as well as some others, will tell us they have better Authority for *St. Peter's* being Bishop of *Rome*, and Head of the Church, than what hath been beforementioned, which is from *Eusebius* and other Church Historians, and divers of the Fathers: and I must tell them, in answer, that I believe the Authority of the Scriptures before *Eusebius* and the rest of the Historians, or those Fathers who very often not only contradict one another, but often themselves. And I must tell those Papists and their Friends, that I believe the Scrip-
tures

tures to be the only Rule of Faith and Practice; and not their Traditions: and should we believe all that these Monkish Authors have told us, we must believe things as extravagant, as that all are in an estate of *damnable Schism*, who bring not up their Faith to the most minute Ceremony in the Church, unless that Church be an infallible Church, which our *Church of England* never pretended to.

But to return from this Digression, suppose the Papiſts may ſay, that the Conſecration of the *Church of Rome* is by Divine Right of Succeſſion from *St. Peter*, as before, and is the true and right-ful Call to the Miniſtry, and no other is good, as in Fact they do, how then can that Authority avail any that are not of their Communion; nor have their Call from thence, but are, at this Day, in a Separation from the *Church of Rome*, and thereby, in the ſence of our *Oxford* Addreſſers, guilty of a *damnable Schiſm*? I ſay, if that be ſo, what will be the conſequence to ſuch as build on the *Church of Rome's* Foundation, and yet ſeparate from her? I am afraid, Gentlemen, that the *Church of Rome* will not only eſteem you guilty of Schiſm, but even of Hereſy itſelf, becauſe you take your Ordination from another Head, even the Sovereign Power of *Great-Britain*.

Therefore, Gentlemen, if you value yourſelves upon her Miniſtry, ſure you muſt be of her Sons, in all Points; for to uſe her Miniſtry, and yet to ſeparate from her in any Point, is to make yourſelves guilty of a more damnable Sin than you can fancy the Diſſenters are, by differing from you.

And again, It muſt be further conſidered, that if the *Church of Rome* be an Idolatrous Church, as our Law calls her, then ſure ſhe hath loſt her Commiſſion, and that Authority which ſome are

labouring still to continue to her. And what then will become of such as can rely upon no Ordination but hers? So that, upon the whole Matter, if you, Gentlemen, that call yourselves the *Church of England*, do not rely either upon the first way of a Church, according to the *Acts of the Apostles*, you can then be no other than a Church, and such Ministers as are so constituted and appointed by the Law of the Land, this Land having thought good to establish such a Church, and such a Ministry, and such Ceremonies as the Legislature thought most agreeable to this Nation; if so, then the *Romish* Pretences can do you no good.

The next thing is to consider, The excellent Flights in this *Oxonian Address*; but first in general, To what End is such an *Address* at this time a day, unless to Sanctify or give Countenance to the Rebellious Mob, rais'd in favour of their dear *Sacheverel*, by pulling down the Meeting-Houses, or flying in the face of the Lords and Commons for condemning his Sermons, and ordering them to be burnt, with the *Oxonian* Decrees. I am confident this *Address* was not contrived by those Gentlemen out of Anger to their Lordships for giving so mild a Censure against him.

It being not unlikely also, but that one reason of this *Address* might be to shew to the World their delight in *Sacheverel's* Doctrine, notwithstanding his Censure by the Supreme Court of Judicature, or at least an Aversion against the House of Commons for their Prosecution. Otherwise its hard to imagine why, in the *Address*, they should insinuate to Her Majesty, as they do, that they would take care to be always represented in Parliament by such Members as will inviolably maintain her Majesty's just Prerogative, the Succession of the House of Hanover,

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the Right of the Church, &c. Its hard to think, that at the time these Gentlemen made their *Address*, they had not some prospect or scene of a new Parliament, which might have served *Sacheverel* and them in another manner; tho' it must be owned, these *Oxonians* have not hit upon the right Expression, which the Gentlemen of *Gloucester* did, was it may be another Reason of this *Address*, but to show the World that they wholly agree, not only in *Sacheverel's* Doctrine, but in the Words also in his Harangue at the making his Defence before the Lords, *viz. Republican, Blasphemous, and Heretical Doctrines, Legal Impunity which is allowed to tender Consciences, &c.* Yet it must be owned, they have forgot one of the chief Words, which is *Scrupulous*: and had they but mentioned that Word also they had been perfect Pupils.

Now as to the Substance of this *Address*; Besides what I began with, which was, the *damnable Schism*, it appears how careful these Gentlemen are of Her Majesty's Title, tho' most think, and not without Grounds, that 'tis none of the Business of them that call themselves the *Clergy*, or the *Ministers of Christ's Church*, to meddle with Government, the Titles of Crowns, or Politicks; nor was it yet ever found in the World, since Christianity came into it, but that where Churchmen ruled, or had most to do in a Nation, but Ruine and Destruction beset that People, where-ever they had Power or Rule; at least, those Nations were always enslaved.

In short, 'tis not their Province to meddle with Government and Titles of Crowned Heads, or worldly Kingdoms, *Christ* nor his *Apostles* never shewed them that way, but the contrary; our Saviour saith, *My Kingdom is not of this World*. And the great Doctrine that our Saviour taught was the

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New-birth, and the *Regeneration*, and that we must be *born again*, if ever we enter into the Kingdom of Heaven. This was the Primitive Doctrine that was and ought to be preach'd up : But whether this is the Doctrine at this Day, of such as pretend themselves to be Ministers of *Jesus Christ*, let the World judge, that hear them ; for do we not find, instead of that, nothing is scarce heard in many Pulpits, but Railing, and at the best good Work ; as if that would carry a Man to Heaven, without that *New-birth* which our Saviour took so much Pains to convince the World of the Truth thereof.

To be plain (tho' I cannot but own it's a small Digression) there is nothing more certain than this, That where-ever the Minister or Priest hath the least of Power, the more Religion and the Nation flourish ; and where-ever they have most Power, and are most numerous, there appears the most of Unchristianity and Misery to the People, I mean, *Priestcraft*, and not the true Ministers of Christ. This may be easily verified by all the Nations round us, as well as our own.

But since these *Oxonians* will intrude themselves into these Affairs, let us consider some more of their Expressions, viz. *And as that Duty will never suffer us to call in question any Title by which Your Majesty holds Your Crown, particularly that which is Hereditary ; so it will never permit us to give any Countenance to that Popish Republican Doctrine of resisting of Princes.*

By the way, Gentlemen, was not King *James* the Second resisted, and that by your Churchmen, particularly Archbishop *Sancroft*, and abundance of other Clergymen, as well as Noblemen and Gentlemen ? and was he not driven out of this Kingdom and *Ireland* ?

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But pray, Learned Gentlemen, how comes it you couple *Popish* and *Republicans* together; all that know Popery, must know that Popery is altogether for Monarchy, and hates Republicans above all things in the World, the Life of Popery being for absolute Monarchy in the Church as well as State, and to set the Miter above the Crown; and generally all Republicks are utterly against the Principles of Monarchy: But why *Republicans*? pray where are there any of these sort of *Republicans* now in *England*? could you but Name them, or describe the Country where they dwell it would give some colour to your *Address*, if you could find any in *England* that are not for Queen, Lords and Commons, and for the Rights and Liberties of the People; describe them that others may abhor them as well as your University.

But, Gentlemen, 'tis imagined, and you ought to be told it, that your sliding in those words, and jumbling them together, is rather to show your Wit to the unthinking *Sa*—— Mob, rather than any Sincerity; for you cannot but know, if you mean the Dissenters, or the moderate Church-men, by your words, *Republican Spirits*, that they are, and always were so far from wishing any alteration in the present Government, that they have been ready, most earnestly, to open their Purfes, as well as Hearts, for the supporting of it, and for the Succession of the *Hanover* Family, which you yourselves pretend also to wish. And this, Gentlemen, you cannot be Ignorant of; nor were any of them in the Passive-Obedience and Rebellious Mob of your dear Friend *S*——, in whose Favour your *Address* seems a little to drive at, tho' in your *Address* you seem utterly to disown the resisting of Princes.

In the next place you assure Her Majesty, that you will *teach and encourage such Principles as may tend to true Virtue, Piety, and Loyalty*: which, I hope, the Dissenters will thank you for, in case you perform your Promise, that their legal Meeting-Houses be not hereafter destroyed by a S———
Rebellious Mob.

You say also in your Address, *Ill Men have found means to propagate many blasphemous and heretical Doctrines among us; which tend more to the undermining of Religion than they do to the disturbance of the Civil Peace.* If you, Gentlemen, please but to tell us who are those, and what are the blasphemous and heretical Doctrines you mention, we shall then be able and as willing to abhor them as well as yourselves; tho' as yet we can hear of no particulars, unless of one of your Tribe, who, in a Sermon, lately told the Congregation, that *spiritual and extempore Prayer came from the Devil*: it must be also owned, that some of Dr. Hicks's Thirty Nine Articles, and Sacheverel's Sermons have very much savoured of Blasphemy; but till we have your Particulars we will not utterly condemn them, as you do the Dissenters, for their Schism. Tho', at the bottom, I do believe nothing have tended more to the disturbance of the Peace you mention, than such Doctrines as Sacheverel, and the rest of your Friends have published, under the Notion of Passive-Obedience. And it seems very plain, that these sort of *Addresses*, at this time a day, are calculated by those that are in the Secret, for no other End, than in favour of the Pretender, and to fly in the face of the Government, tho' in your *Address* you mention the House of Hanover.

And that the Reader, as well as these Gentlemen of Oxford, may not think that I go about to impose on the credulous World, as they do, let
them

them but cast their Eyes upon the several *Addresses* and Tumults since *Sacheverel's* Trial, and consider the several Writings of *Hicks, Brady, Higgins, Collier, &c.* and let them tell me what other Construction can be put upon them, than opposing the Succession as by Law establish'd, in favour of the Pretender.

And hath it not been the chief Practice of those sort of Gentlemen, ever since the *Scotch* Invasion, more strenuously to preach up Hereditary Right (which these *Oxonians* only touch upon) as well as their Passive-Obedience.

But pray, Gentlemen, only tell us, why Passive-Obedience is so much now the cry of you Gentlemen of the Church, and yet so little practis'd, as we see by *Sa——* Rebellious Mob? And what is the reason, that in the late Reigns of King *William* and Queen *Mary* we heard so little of that Cant, and so much now, unless it be to plain the Way, that when the *French* King attempts again to bring over the Pretender we should not oppose him.

I have already said something, by the way, to that part of the *Address* mentioning the Title by which Her Majesty holds the Crown by, and must do these Gentlemen Addressers that Justice as not to let slip the remaining part, and therefore must now take in the whole Sentence, that they may not be misrepresented, which is, *viz.* And as that Duty will never suffer us to call in question any Title by which Your Majesty holds Her Crown, particularly that which is Hereditary; so it will never permit us to give any Countenance to that Popish Republican Doctrine of resisting of Princes: the very mentioning of which, at this time, under the best of Queens, ought to be detested and abhorred.

Now where the great Wisdom and Ingenuity of

this Passage lies is hard to find out, unless they had left out some of these words, *viz. at this time*, which seems to intimate, that all Times are not alike to them for their Doctrine ; and then the *best of Queens*, shows as if in others Reign, not so good as our Queen, that Doctrine may not be abhorred ; but their words, at first sight, seems to be as if Her Majesty had more, or other Titles than what she hath from the Law of the Land : but, God be praised, our Kings and Queens have no Titles to their Crown but by Law, they hold not them by Conquest, that is, by the Sword, or by any *Jure divino* Right from his Unholiness, as King *John* once did, making himself a Slave to the Pope : so that sure these Gentlemen might have spared themselves those Expressions, unless they had some further design than their words discover.

But pray, Gentlemen, doth not your very mentioning Her Majesty's Title to the Crown, especially your distinction, by the word *Hereditary*, contradict your foregoing words, of meddling in that which doth not concern you : and is not your mentioning it an intimation to the World, and an insinuating of Doubt, as if Her Majesty had some disputable Title besides that of *Hereditary*. Pray, Gentlemen, for what End was that word *Hereditary* crouded into your *Address*, unless to serve the Pretender, by giving him a handle, it may be, to dispute with the Queen. And should your words have place, I mean the word *especially Hereditary*, the Pretender and his Adherents may give you such an Answer as I dare not mention. And 'tis worth Consideration, if thereby our Act for settling the Crown be not by such Insinuations, as in your *Address*, not only designed to be weakened, but, in effect, laid aside, for another Reason, which

which doubtless you and your Brethren have under your Circingles.

Nor will your Complement to Her Majesty much help the Case, by saying, as you do, in your *Address*, that you will not give Countenance to that Popish Republican Doctrine of resisting of Princes help the matter ; for I doubt if you still mean *Hereditary*, there may somebody else in the World, be pleas'd with that Expression besides yourselves. Nor do I believe the Pretender, or his Party will have any the least cause to be angry with you, tho' you should be so good-natur'd and just to your Word, as to the House of *Hanover*.

But to conclude your *Address*, and therein this *Answer*, I can't but take notice of your wonted kindness to the Dissenters, where you say in your *Address*, viz. *Tho' we by no means presume to disapprove of that legal Impunity which is allowed to Consciences purely tender.* I will also presume to tell you, Gentlemen of that famous University, its an amazing thing to many that wish you well, that you could find out no better Terms or Words to express your Kindness to the Dissenters, than to be beholding to that Tool of a Party (I mean *Sacheverel*) for his Expressions) better, I think, you had no Complement to Her Majesty, than to have let the Dissenters see you Weakness, to be beholding to him for Words to express your kindness.

Besides, Gentlemen, with all his and your profound Learning, you wou'd do well to inform the World, what difference there is between an *Indulgence* or *Toleration*, and a freedom from *Impunity*, for not obeying your *Church* ; which is a Word that none before your beloved *Sacheverel*, as can be found, ever made use of before : and, no doubt, was intended both by him and you, to lessen the Dissenters Indulgence ; and had it been in his or
your

your Power, notwithstanding your Kindness pretended to the Dissenters, you would have found out more diminutive words than that of *Impunity*. And the Dissenters, instead of thanking you for your favour, might as well look upon you, Gentlemen, as *Sacheverel*, to be but very Impertinent, to make yourselves Judges of the reasonableness of what the Law allows them.

And pray, Gentlemen, at this time a day, why is the Indulgence to the Dissenters so grievous to you and your Party? Have any of them been the Prosecutors of *Sacheverel*? Have they gone about to unhinge your Church? Have they gone about to take away the *Church-Livings*, &c.? Have they any ways gone about to persuade the People not to pay you your Tythes? or, Have they refused to pay what by Law is commanded?

And, after all, what do they do but preach the Word for Charity, and for God's sake, which all Ministers of the Gospel ought to do, and ever did, till by the excessive Bounty of the People the Ministers became above the Ministry, and were exalted, not only to great Honours and Titles, but immense Riches, which hath puffed them up to such a height, that instead of being the Servants and Ministers of the Church, are now become Lords Paramount over all.

But to conclude, It cou'd be wished, Gentlemen, by your Friends, that for the Queen's sake, as well as your own, you had not gone out of your Province, but rather meddled with that which more nearly concerns you, I mean, the Salvation of Souls, by preaching up the Christian Religion, the Signs of which are Meekness, Love, and Charity, and not that damnable Doctrine of Uncharitableness to your Dissenting Brethren; if it be not below you to call them Brethren.



